

A CHARGE

TO THE

CLERGY OF THE DIOCESE,

BY

JOHN, BISHOP OF FREDERICTON,

AT HIS FOURTH TRIENNIAL VISITATION,

HOLDEN IN

CHRIST CHURCH CATHEDRAL,

FREDERICTON,

1856.

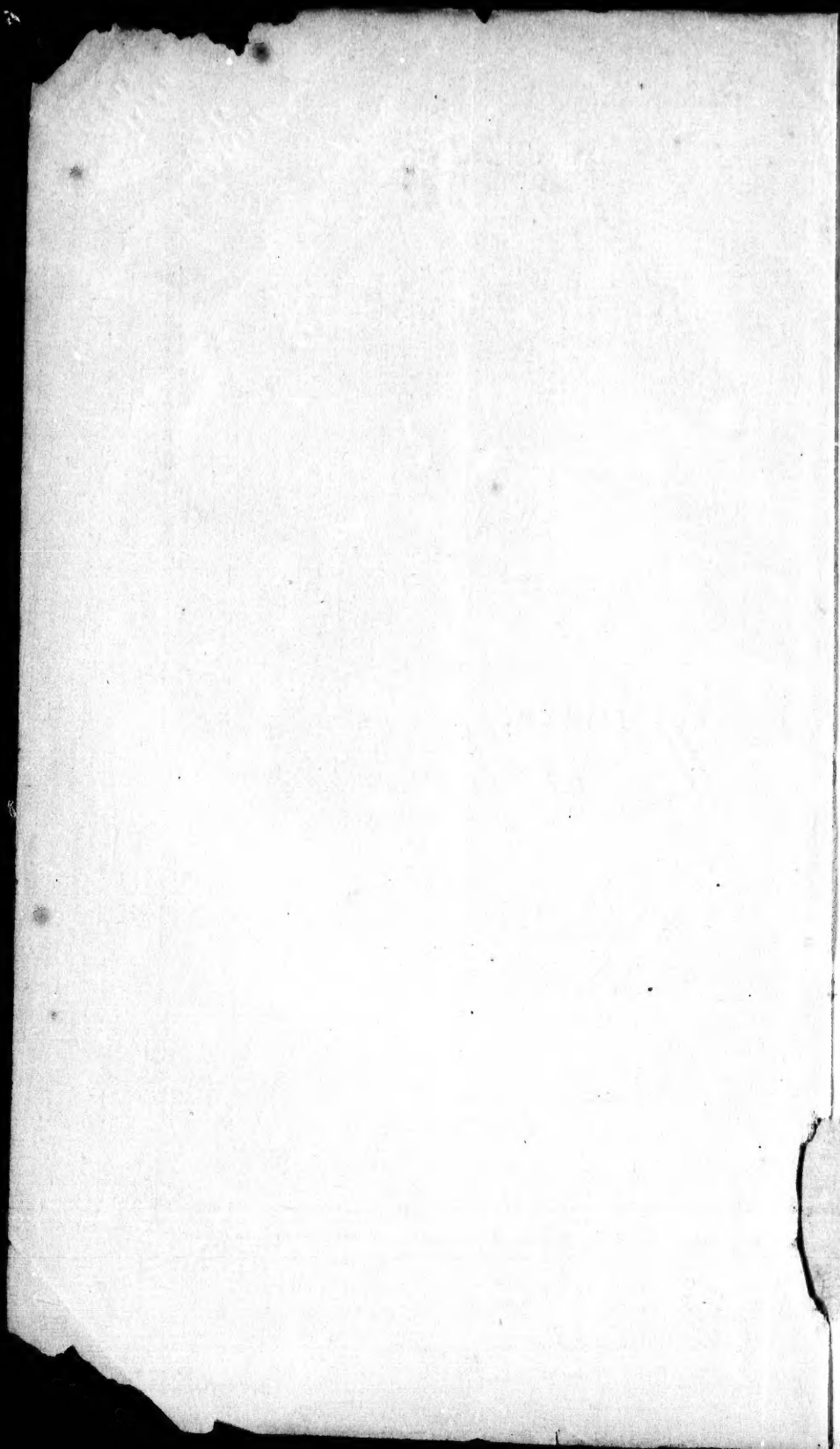
PUBLISHED AT THE REQUEST OF THE CLERGY.

FREDERICTON:

PRINTED AT THE ROYAL GAZETTE OFFICE BY JOHN SIMPSON, QUEEN'S PRINTER.

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REV. AND DEAR BRETHREN,

I forward for your perusal a copy of the Charge which you kindly requested me to publish, and I trust it may prove useful to you. May every blessing rest upon your labours, and may the brotherly spirit manifested at our late meeting long continue amongst us!

I am,

Rev. and dear Brethren,

Your faithful friend and brother,

J. FREDERICTON.

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REVEREND BRETHREN,

By God's mercy we meet for the second time in this Cathedral Church, unencumbered, I am thankful to say, with pecuniary difficulties, and in which the daily and other services have been continued, since we last met together, without let or hinderance, to the present time. You will all acknowledge with me, that such hours spent in Divine worship are among the happiest of our lives, and that, amidst the feverish excitements of the world, these holy homes are dearer to us than any other places, and the work of the sanctuary more than any other work resembles those "times of refreshing from the presence of the Lord," for which we wait, and hope, and pray. If we ever mix in other scenes, and join in other work, it is, I hope, because in our several stations we have other duties to discharge, and every act, which we have reason to believe to be our duty, should be performed by us fearlessly and openly, as by persons who know that their Master's eye is upon them, and his arm ever ready to protect them from harm. It will be impossible for me in my present Address to you to avoid topics which occasionally cause strife and discussion amongst our fellow-christians, but I desire to approach all such subjects with calmness and moderation, and in a spirit of forbearance. But the example of our Lord and his Apostles appears to me to shew, that we discharge our duty best, not by retiring from the world, nor by shrinking from stating our views on the subjects of the day, but by calmly and at the same time faithfully giving our testimony, on all questions touching morals and religion, to what we believe to be in accordance with the rule of Scripture, and the interpretation put upon it by the Church. I now pass to some of those questions which are of great importance to us at this time, as affecting the welfare of the community of New Brunswick.

The first and by no means the least important subject is that of Education, a subject difficult to handle well at all times, but surrounded at the present moment with difficulties which render it almost impossible to come to any satisfactory practical conclusion. The great guide to all our faith and practice, Holy Scripture, defines Education to be "the training up a child in the way he should go." Training cannot imply less than the imparting to the understanding sound and useful knowledge

of all kinds, religious knowledge included, and disciplining the mind by the cultivation of moral and religious habits. If my interpretation of the passage just quoted be sound, and I see no flaw in it, how can religion be properly separated from education? Secular knowledge alone might be useful if there were no future life, and no christianity to direct our way thither; but to educate the *child* in what only fits him for this world, and leave the *man* to feel or grope his way after the knowledge of the next world, is neither scriptural nor reasonable, and is opposed to all human experience. It has been said however, that the two branches of learning may be imparted by separate instructors, the tutor undertaking to furnish the child with useful secular knowledge, and the parent being, as he ought to be, responsible for the religious education of his child. To which proposition it may, I think, be answered, that the tutor only does half his work when he passes by the great question of sound faith and holy practice; and that, as young men often learn more by incidental than by dogmatic teaching, the weight which they will learn to attach to religion, must depend in some degree on the importance which they see to be attached to it by their instructors. If an entire silence be preserved on a subject so weighty and necessary, the effect produced will be likely to be that of indifference. Various causes combine to make religious instruction and religious habits necessary at every turn of a young man's life. Religion is not a thing to be learned by heart, and committed to memory only; it resembles the salt which preserves from corruption, the life-blood which is in momentary circulation, the air which is perpetually inhaled, and given out again; it is the guide and mistress of the whole house. It dictates the daily worship of the Almighty, it sanctifies every ordinary meal, it restrains us from excess, it inspires us with tenderness to our fellow students, it supplies us with proper motives to diligent exertion. Leave out this ingredient in the student's daily life, and it seems to me, you return to Paganism again. For if religion be not the nurse of the child, how can she be the guide of the man? Then as to the parent's duty. Parents often send their children to school from their own incapacity to impart sound and useful knowledge fully and adequately to their children, and the habits of our day interfere greatly with imparting such knowledge on the Sunday only. So that it is to be feared that, if the duty be left entirely to the parent, and attempted on Sunday only, it will be discharged very superficially and imperfectly, and in some cases, not discharged at all. Thus, for abundant

reasons, education, whether in its lower or higher branches, should be accompanied by religious instruction, and by the endeavour to form moral and religious habits.

Here perhaps, it may not be out of place to say something on the question of the higher branches of education, and of their use and importance to the community at large.

We understand by the higher branches of education, the study of languages no longer spoken, but universally selected as full of deep thought and models of taste and expression, pure and mixed mathematics, natural history in its widest range, and modern languages. That some such extensive course of study is necessary for all who aspire to distinction in the professions of Divinity, Law, or Physic, or who desire to have large and comprehensive views in State affairs, is admitted by all but the ignorant. No study of translations, no original powers of mind, make up for the deficiency of accurate scholarship and analytical reasoning obtained in youth; and the study of the works of God around us has become in modern times a most useful and almost necessary pursuit.

It is very unfortunate that in this country so few are well acquainted with these subjects, or value these acquirements. But their ignorance of them, and public depreciation of them, is only a more convincing proof of their necessity. Mere English reading and writing, and a smattering of translations, will not furnish us with the requisite assistance for the common purposes of daily life. A Clergyman cannot interpret a page of his Greek Testament, a Lawyer cannot unravel a knotty dispute on international law, a Physician cannot use the Stethoscope, or examine a diseased eye, a Navigator cannot take a ship safely into port, an observation of the longitude or latitude of a place cannot be made, a mining operation cannot be performed, without a vast deal more research than this common English education so much boasted of. Some persons may indeed attain riches and station who know no more than to read, write, and cast accounts; but persons thus gifted are very few, and the business of life is very large, complicated, and extensive. In considering the requirements of the whole community, it is necessary to provide not only for the material wants of the many, but for the intellectual riches of the few who are both to guide and to serve the many. For it is one of the beneficent arrangements of Providence that no man can guide others who does not serve them; but he cannot render them this

service unless he be duly qualified by study and research; and his service consists of two parts. He requires accuracy of thought which gives his own mind just and distinct conceptions, and he requires accuracy and force of expression to enable him to convey those impressions to others.

This at once points out the inadequacy of study in translations. Men who have merely thus sipped the surface of the borrowed stream, have no fountain of their own by means of which they can convey their thoughts with precision and force to others; they become coarse and vulgar, and appear scarcely to comprehend the effect of their own words. And what a deplorable place would that country become, from which the arts and elegancies of life, the pursuits of science, and the study of language, of the history of the past, of the works of genius and learning, and of the works of God, were entirely banished, and the little smattering of English taught by the half-educated schoolmaster were the only learning encouraged or even allowed! The Esquimaux might be said to be in a better situation than this, for if they possess no learning, are dressed in skins, and live on grease and oil, they have never known any thing better. It is particularly unfortunate for New Brunswick, that when so much political power has been placed in the hands of multitudes who are not educated, or only half-educated, there is not a sufficient body of men of thorough education to point out to many well-meaning, but most mistaken people, what the necessities and requirements of the country really are, and to shew them, that there never was a country, in which it was more imperatively necessary that the higher branches of learning should be taught. If no institution of this kind should be allowed to remain, our children must be sent, generally speaking, to schools in the United States, which would be both a disgrace and an injury to the country, and would probably lead to the removal from amongst us of all men of science, literature, and commanding talents. For it is too much to require of any man that he should remain for life in a place where he can never hope to meet with any fair encouragement or remuneration for his talents, and where the pursuits which are liberally rewarded in every other part of the civilized world meet with nothing but coarse abuse and incessant depreciation.

It must be admitted, however, that when we come to consider the practical part of the business, and to ask what is to be done, immense difficulties meet us at every turn. We have, for example, in this City, a College founded with the most

benevolent intentions, attacked and depreciated ever since its formation with the most persevering industry, reformed, and re-reformed, yet still an object of relentless hostility, and faint support. A new Commission has been appointed, (and of its members I wish to speak with all possible respect,) a new Constitution proposed, and the doors are to be thrown open wider. But will the contemplated number of students enter? It appears to me that both the Commissioners and the public have forgotten that constitutions do not make students. The patient may be bled and purged till nought but his very shadow remains, yet all this depletion and change of medicine and of doctors will not restore him to health. A practical view must be taken of the actual circumstances of the country. It must be considered (for it cannot be denied) that the number of persons who desire, or who have the means, to send their sons into a profession is small. Farmers (who constitute the majority of our population) want the labour of all their sons at home, or send them to seek their fortunes by the same method elsewhere. Merchants have their desks ready for their children as soon as they come from school, at a very early age. Lawyers find their profession over-stocked, and deem it advisable to try some other. The class of men who live at ease on their acquired or hereditary means is almost unknown. Thus from the position of our temporal affairs it is idle to expect, it is delusive and mischievous to encourage the expectation, of a vast influx of students as an effect of a change in the constitution of the College. But the religious element in this problem must also be considered. The religious statistics of this Province shew that the numbers are very considerable, I may say, preponderating, of those who are never likely, under any circumstances, to avail themselves of the benefits of such an Institution. The Roman Catholics, probably the most numerous body of christians, in most instances do not require, and certainly would not seek such an education. The Baptists, also a numerous body, are partially provided with means suited to their wants and wishes; the Wesleyans, at considerable expense, have erected an Academy which answers their ends; even the Presbyterians have lately obtained an Act of incorporation for a College; there remain only the members of our own Church, with such other persons of various persuasions as are satisfied that their sons will obtain a higher education than can be given by any other Institution in the Province. I have no doubt that the education is such; but when we take into account the great number who are deterred from seeking this knowledge by their

inability to value it, and the many who desire a separate course of religious instruction given by teachers of their own persuasion, it is next to impossible that any very large number of students should be supplied to the College under any change of Constitution, or change of Professors, unless (which is equally unlikely) the temporal and religious condition of the Province should be speedily altered. It is surprising to me, that gentlemen of undoubted ability and learning, anxious as they must be for the welfare of every Institution such as the College, should not have looked the difficulty fairly in the face, and instead of setting about constitution-making, that most easy, but most profitless of all occupations, should not have been willing manfully to admit the force of those facts which I have now brought forward, and which I believe to be undeniable. My inferences are also borne out by the history of the College, short as that history is. *Constitution-making has done nothing to promote its increase.* When it was more exclusively in the hands of the Church of England, it was, comparatively, a flourishing Institution. Not that its walls were ever closed to persons of different views. But since its charter has been mended and re-mended, patched and altered in every conceivable way, the good effect intended, the multiplication of students, has not followed the confident predictions of the authors of these alterations. Supposing then another radical change—the Council entirely remodelled, and a mixed body of all religious persuasions introduced,—is it likely in the nature of things, as men and things are, that matters would mend, by virtue of that change? I cannot conceive it possible, nor can I understand how any practical man can entertain such a supposition. Roman Catholics and Baptists, Wesleyans and Members of the Church of England, sitting side by side at the same board, could have no community of interest sufficient to ensure their union. Great diversity of opinion must occur, and to prevent an open rupture, religion must never be noticed. Yet in the entire absence of all religion from the College, even of daily worship for instance, who could bring himself to feel an interest sufficient to induce him to remain a member of the Board? Even as it is, the entire divesting the Institution of what is called “a sectarian character,” but which is nothing more or less than *a firm definite faith in something, as believed to be true*, has prevented, and will still prevent any party from taking a lively interest in its welfare, and from contending vigorously in its defence. Every religious body (as such) feels that as they have no *locus standi* there, their tenets would not lose much

by its ~~religious~~ Members of our Church would lose no definite religious teaching, and could find other Colleges for their sons; and the rest of the community are even better provided for in that respect than we are. Yet, looking at the probable effects of its destruction, the injury to the Province of the removal of the Professors, the sad spectacle of a Seat of Learning abandoned to decay, or, *absit omen!* converted into an asylum for the insane, the common reproach to New Brunswick in other countries, the certainty that young men of ability destined for professions, however few in number, would seek their education elsewhere, would lose, in obtaining it elsewhere, some portion of the *amor patriæ*, would often be indoctrinated with republican notions, or would leave their own nest, never to return; I confess, that though as a Bishop in the Church of England, I cannot feel that warm interest in the Institution which I should feel in what I should consider to be a better system of education; yet seeing at present no hope of a better, I would implore those who have any bowels of humanity, and are not resolved to outbid each other in ministering to popular cries and popular fancies which themselves contribute to augment, to spare and not to destroy this praise-worthy attempt to give all the sons of New Brunswick, who may be desirous to avail themselves of the benefit, a taste of higher learning and purer knowledge than is to be found in the woods and hills of this as yet infant country.

It may be asked, however, and the question is not an unfair one, do you consider the sum spent on the College warranted by the number of students, and the benefits conferred? Now, though the question appears to be very simple, the answer must be more complex, because many considerations are involved in it.

In the first place, let it be remembered, that the sum bestowed is not a new grant, but an endowment, and partially an endowment by the Crown, when the money was absolutely at its own disposal. Even therefore if, by change of circumstances, that portion of the endowment were absolutely at our disposal, courtesy and loyalty would lead us to respect the original design, and not hastily to appropriate to other purposes what was given, and nobly given, for a definite object.

Secondly, I do not think that knowledge, under any circumstances, is fairly appreciated by a money-value. Knowledge is not to be bought in the market, but is the result of labour and research judiciously guided, and a little sound knowledge is worth a great deal of money.

I am quite prepared to stand by the assertion, that the worthy students, many of whom have derived great advantages from this Institution, are well worth all the money hitherto bestowed upon it. But if the question be further pressed in another form, could not the same benefits be expected by a smaller grant, with fewer Professors, especially as you have already admitted that the pupils are not likely under present circumstances to become very numerous? To the question thus put, I cannot honestly return an entirely negative answer. I consider that, with a view to just economy, and to a sufficient provision for our youth, under present circumstances, two Professors would enable us to give an education ample both in quantity and quality, and to maintain that strict and parental discipline without which no Institution of this nature can be expected to flourish. But it appears to me after full and careful consideration of the whole matter, that changes in the Constitution and enlargement of the staff of Professors, and of the branches of learning, will only excite expectations which will be disappointed, and will still further expose the College to reproach on account of the smallness of its numbers. In private hands the difficulty might be settled in a very short time, but being supported by a public grant, every one's opinions must be taken, and every scheme tried, whether judicious or otherwise.

There can be little doubt, that the most profitable way of teaching, and the most in harmony with the true theory of collegiate instruction, is that which is founded on a definite religious basis, connected with some one way of religious belief. In this scheme, religion is not so much an element of separate instruction, as the foundation of every thing that is done. The Professors and the Pupils form one family, who conduct their daily worship, take their meals, and pursue their studies in common. The Professors standing in *loco parentis*, superintend not only the studies, but the recreations of the students, and endeavour to keep them out of the way of all evil from without. Those who will not conform to such rules, are first reprov'd, and if not willing to amend, are weeded out of the society. This very discipline which seems likely to lessen the numbers, only attracts the more reasonable and virtuous of the community, and the institution flourishes, because it is perceived by the community at large, that the pupils are well looked after, and their morals cared for by those who have the responsibility of parents on a larger scale, and who justly consider that the imparting oral instruction is

far from being the whole of their duty. Such a system would surely be very possible in any country. It ought also to be remembered, (though the subject seems to be very little understood by our public men), that no ordinary school, however excellent, can supply the want of a College. School education may be carried (as far as mere knowledge of books extends) to the same point at which collegiate education arrives, but if it were carried so far, which is very seldom possible, the College is destined for the training not of the child, but of the young man at the time of life when manly habits are first formed, independence of thought is first exercised, and the first impulse is given to the race of life; and if proper care be then taken to watch over young men with a kind and parental attention, they will reap incalculable advantage. The absence of this watchful training must be the ruin of any College.

A very serious question is likely soon to come before the Church of England in this Province in a way which must be met, and fairly considered, the due maintenance of the present number, or of a certain number of Clergy.

I have on a previous occasion mentioned, but I think it right to call public attention to it again, that through the judicious liberality of the Society for propagation of the Gospel, nearly as large a number of Missionaries and of worshipping congregations in connexion with our Church is found in this Province, as in the three neighbouring Dioceses of Maine, New Hampshire and Vermont taken altogether, though the State of Vermont is older, and I presume, richer than our own Diocese, and the population of the three Dioceses is more than five-fold larger than that of New Brunswick. I need hardly say, that this statement is not made on the supposition that either in the Bishop, Clergy or Laity of our Diocese, there is more zeal and christian energy and liberality, than in the Churchmen of those three Dioceses, far from it; but I think it is a sufficient, though a very sad proof, that the voluntary system does not enable them to overcome the many difficulties by which they are surrounded, and to place themselves in an efficient and satisfactory position, as regards the whole population. I am not sufficiently acquainted with those Dioceses to be able to state accurately, how far they resemble our own in some particulars in which a comparison would be useful, but I am of opinion that, in one respect, we need a much larger number of Clergy than they do. Our Province is full of poor and scattered emigrants from the mother country, who yet retain many

of the recollections of their youth, who have been used in England to be fed and cared for by the Church without any vigorous effort to maintain their own pastors, and who, besides the unceasing toilsome efforts which the severity of the climate requires to maintain themselves and their children, have not unity nor vigor sufficient to organize any settled plan of contribution for this purpose. A Clergyman is expected to be a man of some intelligence, education, and refinement, or he is scarcely fit for his position. He must, if possible, pay his way, and live in decency, however simple and frugal his habits, and, which is the greatest tax on his resources, he must keep one horse at the least, together with all the expenses incident to travelling by one sort of conveyance in summer and by another in winter, allowing for the purchase of horse and carriage, harness, accidents and other incidentals. These expenses in one way or another, cannot be estimated at less than between thirty and forty pounds a year, which is one-fifth probably of his income from all sources. It is clear that at present the only means by which the Clergyman is enabled to keep a horse, and thereby visit his scattered flock, is the help of the Society for propagation of the Gospel. If this were withdrawn from the Diocese, unless some large and permanent fund could be established, amounting to very little short of seventy thousand pounds sterling, our present staff of Clergy could not be maintained. For it costs very nearly the interest of that sum to maintain those who are supported wholly or partially by the Society, independently of the Clergy who receive nothing from its funds. It seems indeed a large sum collectively, but when it is divided among forty recipients, it will be found to assume a very different aspect. If indeed the Glebes could be made productive, the evil would be abated; but how is this to be done in a climate such as that of New Brunswick, where in order to make the best farm remunerative, the owner must give his whole time and labour to the cultivation of it? A Clergyman would cease to be of any utility in his profession when he became a mere farmer.

To add to our difficulties, the Society for propagating the Gospel finds itself in serious embarrassment. By compliance with incessant calls upon its aid, its capital stock has been almost all exhausted, and in order to meet the demands on it for the current year, it is often compelled to borrow a large sum of money, a very injurious process, because its contributions, which are not paid till the end of the year, have not come in. This regularly lessens its annual income. Added to which

the calls on its liberality are ten-fold what they were before the Colonial Bishopricks were founded. Acting therefore on the principle, the justice of which we can hardly dispute, however hardly it may bear on ourselves, the Society have determined to reduce, and ultimately discontinue the grants to Divinity Students, to grant aid to no more new Missions in this Province, and to withdraw some portion of their aid from every Mission which is made vacant by the death, or removal to another Diocese of the Missionary. Indeed, from the Diocese of Toronto they withdraw their payments (I believe) altogether three years hence. But there, by the sale of the Reserves, the Church has obtained some aid to meet the difficulty. Here, the Society propose to deal more mercifully and kindly with us. But they desire to place the sum total of their annual gift in the hands of the Bishop and a Council of Clergy and Laity of the Province, with a view to its diminution at fixed periods, such Council being recognized by law as the legal guardians of Church property in this Province. You are aware that there is at present no such body existing, but I hope you will be prepared to give your opinion whether you think that there should be. I prefer to reserve my own opinion until I see what course others are disposed to take, and what are their views. I wish, however, to give this friendly warning to the members of the Church in general, that unless some step be taken prudently and promptly to meet the exigency, as the Society gradually withdraws its aid, and in the case of every vacancy which occurs deducts a considerable sum from the already scanty income of the Clergyman, some Missions will remain vacant, and some must be abandoned altogether; and I conceive that the responsibility of devising such a scheme does not rest with the Bishop only, but with the Church at large. The blame may be thrown upon me, should such an emergency arise, but the fault will not justly lie with me, and I desire to take every step which is in my power to avert the evil. The simplest method of proceeding would be, that the Church Society should in each case charge itself with the amount which the Society for propagating the Gospel withdraws, and thus fill up the void. But in order to enable it to do this, greatly increased contributions must be given to it. Rather than abandon the Missions, I should suppose it would be far better to leave the work of building Churches and erecting Parsonage Houses to the people themselves, and to devote the whole income of the Society to the payment of Missionaries, and the supply of books.

The mention which the Society at home have made of a legally established Council of Clergy and Laity, leads me to say a few words on the somewhat vexed question of a Synod or Convention. I am quite prepared to admit the uselessness of any such assembly, unless it were adopted with the general consent of the Church; and I can imagine no Bishop so regardless of his own peace, as to wish to force on a reluctant community what they were disposed to resist. But then the community should recollect the grave evils which already exist, and for which no remedy has hitherto been found. Our Church, though amply supplied with standards of doctrine, is ill-furnished with discipline, and this is sometimes exercised in an informal manner, not according to canons and laws made by common consent of the Church in which the discipline should be maintained, but by help of a body of men, or rather a committee selected by that body, living three thousand miles away; yet supposing this tie not to exist, and its bonds are every year becoming more feeble, the power left in the Bishop's hands to enforce discipline will be encumbered with many legal difficulties; and if not placed in the Bishop's hands, in whose hands will it be placed? Would the laity in each Parish undertake this duty of judging and condemning their own Pastors? They might undertake it, but they certainly are not authorized by any law of Scripture or of the Church to do so, and they could hardly be expected to discharge it with fairness and impartiality. Where can we find in the Acts of the Apostles or in the Epistles, an instance of a purely lay-body constituting themselves a tribunal for hearing and deciding on spiritual causes, without reference to any other authority? To admit this were to admit that the whole Constitution of the Church of England is unscriptural. For if the laity in each Parish may judge and depose their Pastors, the next step would surely be to ordain them, if indeed any such ordination could be required. Both these methods being therefore wholly irregular, it follows that some canonical and legitimate mode of proceeding to the trial of offences of a grave nature, by whomsoever committed, should be established in the Church by the consent of all parties concerned, in person, or by their representatives. Equal justice should be meted out to all. An offending clerk ought not to defy justice by reason of his position, nor ought an offending layman to be overlooked, because most men think it meet to impose on the necks of the Clergy a yoke which they are themselves unwilling to bear. Such offences, however, must be specified and limited. They

must not be differences of opinion, tolerated by the general usage of the Church, but crimes known and recognized as such by the laws of God and man ; gross neglect of duty, or public scandals and offences against the society to which we belong. They must also be proved, after due notice, patient hearing, and proper opportunity for defence. The establishment of such a code of Church law would be one use of a Synod, legally constituted, but it is obvious that such legislation would require long and grave consideration, and must be surrounded with such safeguards for the liberty of individuals as wisdom and experience can suggest. Objections may be made to any step of the kind ; but it is clear that without some regular discipline we fail in one point of resemblance between our own and the Apostolic Church, which ought, I need hardly say, to be our model in all matters whether of faith or practice.

It cannot for example be right that any members of our communion should openly secede from it, and range themselves under other banners without notice from us ; and if they should unhappily be ministers of the sanctuary, bound by the most solemn vows, and whose bad example may prove an injury to others, there is the more reason that our silence should not be construed into an approval of, or an indifference to their actions. It may perhaps be thought by some that Synods would be the mere reflection of the opinions of the Bishop, who would exercise an undue influence over the members ; yet as it is probable that no measure could be passed affecting the whole body, which did not receive the consent of each order in the Church, it is incredible that the Bishop alone should have much power to effect changes of any magnitude. His power, whatever it might amount to, would be simply conservative, and opposed to alteration and change, which would give time for consideration. The best answer, however, to these objections is, that, in the Church Society, no freedom of discussion, no independence of opinion, has been checked by the presence and veto of the Bishop, and that no measures adverse to the liberties of the Clergy or Laity have ever been carried, as far as I know, by his influence. If therefore the constitution of the Synod should resemble that which is already in operation, what is there to fear ? or why should this unworthy suspicion be entertained ? Synodical assemblies would also be found useful in regulating the temporal affairs of the Church, and in devising such prudent measures as may promote its enlargement and prosperity. For various reasons it would not be prudent nor desirable to discuss doctrinal subjects in ordinary synodical assemblies. Apart

from other considerations, this reason for the prohibition appears to be sufficient, that we are an integral, but a very small part of the Church of England, and that no alteration can take place in the formularies of that Church without the solemn consent of all the parties who originally framed those standards; and at the present time, it is not only not desirable to alter them, but I think not desirable for us to discuss their alteration. We might all agree that our formularies are not absolutely perfect. Some might desire abridgement, some additions, some removal of blemishes, or superfluities; but it is not probable we should all agree on those points which have furnished fruitful subjects of discussion for three centuries, with occasionally very unhappy results; and to open the question afresh, in the present state of the public mind, and of the press, would, it seems to me, be absolutely suicidal. What peace or comfort could any of us expect for the rest of our lives, if all the questions connected with our Prayer Book, involving every point on which we are at issue either with the Church of Rome, or with the dissenters, were thrown at once into universal discussion? Nay the loss of our own peace and comfort is the least of all the evils we might expect from such an unhappy conjuncture, and in my opinion, it would be next to impossible to prevent an extensive schism in some form or other. The very form of discussion which the controversy would assume, in endless pamphlets, newspaper articles, accusations and recriminations, is frightful to think of; and I cannot imagine any man, not bent on the destruction of the Church of England, lending himself at the present time to promote the reconstruction of her formularies. In connexion with them, and under no other system, have been formed some of the greatest minds which have thrown lustre on the annals of our Church; all of them knelt at our altars, all subscribed our articles, all defended our bulwarks; and within the same walls were also found men of great piety, though not of equal learning, differing on some points, yet I believe honestly attached to our constitution. In uniting persons differing widely on some points, but agreeing in many more, we have done all that charity requires; we have ample room for the exercise of our own special gifts, and for the cultivation of every gospel grace; we have a Church united in all substantial respects to the most ancient faith, confessing in fullest manner the three ancient creeds, possessing the most learned and substantial proofs of her agreement with Scripture and with Apostolical antiquity, having now the double witness of a succession of pastors up to the time of her national

Reformation, and beyond that, through times more or less pure, to the first founder of the Church at Canterbury, St. Augustine, and through him to earlier and purer days; we have also the witness of our extension in modern times to every Colony and almost every country connected with British dominion, and we have the whole structure built on the Holy Scriptures given to our people in one of the best translations ever made, and continually read and preached in all our Churches. What should we gain, or rather, what should we not lose, by taking this goodly frame-work to pieces, and trying to put it together again? Even in that which appears to be less difficult, the permission to use the prayers of the Church with somewhat more liberty, and to divide the services which have been incorporated into one, I doubt whether this more moderate question would not be better settled by each separate Diocesan, after full discussion with his Clergy, than by throwing the matter into the hands of journals open to every kind of bad influence, and not acting on any settled principle; and though Convocation might come to a decision founded on sober views of Scripture and antiquity, yet as Convocation is only one, and not the most powerful of the parties concerned in the issue, we have every reason to fear that Parliament would be swayed by other influences, and being composed in part of persons directly hostile to the Church, would be more given to unsettle every thing than to remove our blemishes and yet rest on the old foundations.

Whatever inconveniences may arise from the length of our Morning Service, they must be insignificant when compared with the possible reconstruction (greatly for the worse) of the whole Prayer Book. These inconveniences have been, I think, unduly and morbidly exaggerated. Two hours is, (after all,) not an unreasonably long time to spend in the service of our Maker at one time. This service is varied by every useful method of fixing the attention; by united prayer, by Psalms chanted or sung, perhaps by both, by musical services and Anthems, where used, by reading the Word of God, and by preaching. I find in our Cathedral, that though we chant some portion of the Psalms, use a musical service for the Te Deum, have a short Anthem, sing a Psalm or Hymn, and after Sermon use the Offertory and the Prayer for the Church Militant, as prescribed in the Prayer Book, that on ordinary occasions the whole service occupies just one hour and three quarters, the afternoon service about an hour and a quarter, or even less, and the evening an hour and a half; and where

there are three Sermons preached in one day, it is not only very possible, but most desirable to abridge the length of the Sermon. *Very few persons pay fixed attention to an ordinary discourse which exceeds in length half an hour*, all beyond it is waste time and labour.

But if we may reasonably entertain strong objections to the alteration of the Prayer Book, how much stronger must exist to a reconstruction of the Bible? It is true that our hostility to such a measure is sought to be disarmed by the apparently mild and inoffensive words, *a revision of the authorized translation*. But who are the persons who demand this revision? Persons whose sole aim it is to unsettle all the great foundations of discipline and morals, and to introduce views held by German sceptics and English Unitarians into the Universities, and into the Church of England. To such persons a revision of our translation presents a tempting opportunity for an alteration of doctrine; and what incalculable loss should we suffer if questions respecting the Divinity of Christ, and the atonement by his death, are to be carried by Parliamentary majorities? Admitting, as every scholar must admit, some few errors and blemishes in our translation, would a new translation be exempt from like errors? In every point of view this age is unfitted for so great a work. The unity which once prevailed among the body of our translators would be unknown. It may be doubted whether so large a number of men equally learned in the Hebrew tongue could be found; but if found, they would be of different persuasions. Diversity of translation would beget serious differences of other kinds. These differences could not be kept secret as in former days, and be calmly considered, but would creep out into the Journals, and would then be discussed from day to day with a bitterness and irreverence proportioned to the magnitude of the issue; for as every man is interested in the result, we should have, it is to be feared, almost the whole nation quarrelling over their Bible. But could the matter stop there? Is there not every reason to fear that it would end in a separate translation of every sect, so that what is now a common bond of union, so far as it goes, would then be a watchword of incurable and interminable controversy? Bad as our state is now, I fear the evil would be augmented a hundred-fold. And who could undertake to say that even all the members of our own Church would accept a Parliamentary Bible? Thus it might happen, that our Church itself might be rent into factions, between those who preferred the old translation and those who accepted the new. I am satisfied,

for my own part, that these are not the men, nor are these the times which warrant a new translation, and that our best plan is to keep what we have in safety, and transmit it if possible to our children unimpaired. And although it is not likely that we should be consulted, if such things were about to take place, yet we should have the right which belongs to every possessor of a Bible, of protesting against the ill-advised scheme, lately brought before the House of Commons by one who is, I have reason to believe, a Socinian, and who has been happily for the present defeated.

I am sorry that I cannot speak favourably of another proposition made by very different men, and for quite another purpose. I mean the attempt to unite the Wesleyans to the Church of England. Having lived for several years in a County which is the very heart of that connexion in the West of England, and having had abundant opportunities of knowing the sentiments of the Clergy in those parts of every party, and of many of the Wesleyan body, I own that I am greatly surprised that such a proposition should have been made by practical men. Those who are conversant with the writings of Mr. Wesley know, that though not always consistent in his practice, he on all occasions earnestly deprecated secession from the Established Church; and in a Sermon preached not long before his death, he used this very strong expression, which, if it were used now, would be called by some very hard term. He said, "If you forsake the Church of England, God will forsake you." Without entering farther into the questions connected with that strong statement, it is now evident that his successors have forsaken the Church of England, that they claim to exercise that ordination which Mr. Wesley received from the hands of our Bishops, and that we are no longer united by the common bonds of sacramental fellowship in Baptism and the Lord's Supper, nor do they seek at our hands any rite, save (occasionally) that of burial of the dead. We may add to this fact another still more important, that they have succeeded in organizing a system remarkable for its worldly wisdom, providing for the maintenance of their Pastors, retaining much of the power in the hands of a selected number of them, and compelling every member, as long as he retains the badge of his communion, to contribute to the objects of the Society. A very small knowledge of human nature, it seems to me, is requisite to enable us to determine that it is wholly improbable that a body possessed of so many advantages, would seek union with the Church of England, unless (which

is equally unlikely at present,) they were generally convinced of their error. If the Wesleyans could be persuaded that the step which they took after Mr. Wesley's death was a false step, not warranted by the Scripture, and not rendered necessary by the terms of communion imposed by our Church; if they could be brought to see that our Church can only claim to re-ordain their Ministers, (*as is invariably done when they seek admission into our fold,*) on the supposition that their orders are defective; if they could be led to believe that the formation of a sect out of the Church is not Christ's way of edifying the Church, however energetic, however popular, however useful that sect may be; then I think the Wesleyans would be disposed to seek for that union which the founder of that body enjoined on them never to sunder. And if they sought it, I am too sensible of the faults committed within our communion, to wish that hard words should be used, or harsh terms should be imposed on those who have, in many instances, exhibited the fruits of a holy zeal and an earnest piety. But it will be difficult for us to seek union with them, without compromising our own position, and admitting that we are wrong in stiffly holding off from them, nay in presuming to re-ordain them. This is a very serious question, affecting the validity of our own orders. If their orders be valid, it must be a presumption on the part of our Bishops to offer to re-ordain them; and if this be a presumption, does it not, by no remote inference, affect the validity of our own ordinations? For if we may not (without presumption) re-ordain, I know not why we may ordain at all, in such words and with such declarations as are found in the whole of our Ordination Service. So that the matter touches us close, and is not to be handled lightly, or carried by majorities in a Committee. Let no man suppose that I say this with any want of christian charity towards our separated brethren. But truth is as important as charity. Though the sight of disunion without any immediate prospect of unity, be a very sad one, the breach will never be healed by our sacrifice of truth, nor by our representing the matter to be less serious than it is. There is between us and the Wesleyans a wide difference on many points, which, if not of the very essence of faith, are intimately connected with faith; and it would remain to be proved whether the members of that body, having been so long separated from us, could now accept the three Creeds as the basis of their interpretation of the Word of God. It is certain that Wesley himself proposed to alter 16 out of the 39 Articles; it is not certain what his fol-

lowers think of the remainder. But we have too great a cause at issue to be bidding for popularity, or coquetting with popular leaders, at the expense of godly simplicity and sincerity. I have a very high respect for those eminent men whose names appear prominent in this movement, but I think that sincerity requires me to state my view of it as a practical man. Speaking thus, it appears to me to be a scheme utterly unlikely to answer, because it is not desired by one of the principal parties who are to be affected by it. No one can be acquainted with the Methodists as a body, without knowing that they have entirely given up those principles of their founder which kept him (whilst he lived) in communion with the Church, and that, as a body, they have no desire at present to be readmitted into it. In fact, they are not content to be, as their founder often declared them to be, *a Society within the Church*, but they claim to be a Church themselves; and as long as this claim is made, there cannot be, if our formularies are suffered to stand, any union between us, however we may admire their zeal. But I take this to be one of those forced methods, which good men in all ages have taken, of inducing union between parties of wholly different views, which have always ended unsuccessfully. Whenever the Methodists apply to us for readmission, we shall be ready, on the terms set down by the Church, to receive them; but we are not disposed to alter our Prayer Book, we have no sinful terms of communion, and, consequently, nothing to renounce, and nothing to abandon. We have also our own position to maintain against others of a very different complexion, and we must take care that we lose nothing of that position which we have maintained since the Reformation, in spite of every endeavour to shake it, and of the secession on one side or the other of some of our members. Our position is that of a branch of the Church Catholic founded in England in the earliest times, possessing from the beginning the Holy Scriptures, the pure faith embodied in the Creeds, the Apostolical form of government, and, at one period, entire possession of the whole realm. That this Church so founded, was for a time subject to Papal supremacy, we admit; but we assert that that supremacy, never founded on Scripture, nor on the most ancient constitutions, was rightfully rejected by the consent of the Clergy and Laity of the Kingdom, lawfully assembled, themselves at the time in connexion with the Church of Rome, and that certain other blemishes were soon after removed by the same authority, which in process of time had crept in. These blemishes, which form no part of the faith

once delivered to the Saints, being rejected by the power left in the Church to reform itself, we continue in all substantial respects, in all that Christ ordered, and the primitive teachers declared, to be that selfsame Church which we were before, and being such, we cannot turn aside to one or the other of these self-chosen ways. If we allow the claims of the Roman Church, we betray our trust by ceasing to contend for the truth as we find it in the Scriptures, and in the earliest fountains of ecclesiastical history. If we give way on the other side, we cease to maintain the continuity of the Church, we loosen our hold of the Creeds, we have no solid proof that our Orders are valid, or our Sacraments duly administered. Lamenting the sad necessity of such a protest, willingly admitting our own share in the common fall of Christendom, earnestly desiring to see the whole Church of Christ one and undivided, and being as far as is allowed us, in charity with all men, we also see that we have a great truth to maintain, and we perceive that no good to others, and incalculable injury to ourselves, would be the result of our surrender of it. And we likewise discern that each of the errors alluded to is built up and made stronger by the prevalence of the other, the excess and defect mutually helping each other. We do not, I repeat, consider ourselves as free from error, nor as uninjured by the common fall, but we cannot surrender God's truth even to promote so great an object as the reunion of Christendom.

I have thus set before you my brethren, I hope in the spirit of charity, my thoughts on several important subjects pressing on our attention. A few things only remain to be said. Allow me to recommend to you an earnest and united attempt to promote the welfare of the Clergy Mutual Assurance Society. In this work I have no personal interest, but for your own good, I desire that all personal prejudices should be laid aside, and that you should all endeavour to make the plan as useful as your united efforts can accomplish. Nothing can be more to be deplored than that so excellent an institution should fail for want of your timely co-operation.

I may also congratulate you on having adopted by unanimous agreement, a Hymnal which has already received commendation in several quarters, and which has been acceptable to great numbers of our lay brethren. It would be absurd to suppose, or even to require, that every hymn should be equally popular, but as they are generally framed on the model of our Prayer Book, and many of them fully express its doctrines, whilst others are paraphrases of portions of the Holy Word,

I think they ought not to be unacceptable to any of you. I hope that you will as a body make use of them. Union in any point not at variance with the Church itself, is edifying and delightful, and beneficial to Pastors and people ; and if a second edition be required, any defects in the present collection can be remedied.

One practical point I feel especially bound to press upon you, and through you on the laity of the Church. It is not wise to expect that our present relations with the Society for propagation of the Gospel will last, and we ought as prudent men to be prepared with some measure to meet the difficulty. By the confession of some of the most zealous and wisest of the Clergy and Laity in the United States, the voluntary system has utterly failed to secure for the Pastors, as a body, a fair and adequate support. The commonest clerks in merchant's offices, and almost apprentices, are better paid for their labour than the Clergy ; and means the most inexpedient, and most offensive to a sensitive and refined mind, are resorted to in order to make up the scanty income. Not only is there a continual change of Pastors, but great numbers of Missions, in some cases nearly half the Diocese, are vacant at one time, and are only filled up to be empty again ; and the smaller villages, where in dear old England the fair and goodly Church built and endowed by piety now despised, still rears its ancient head, and defies the ravages of time, are in that country either abandoned altogether, or we read of a service performed by some itinerating Priest, thankfully received once a quarter, or even once a year. I cannot contemplate such an issue in this Province without horror and dismay. Of my fifty two Clergy more than thirty are in that very position so honorable to the Church, but so difficult to maintain, the position of ministering to the poor and needy, to the flock scattered up and down the mountains, and in the rough and crooked places of the earth. To expect a Clergyman to find himself, keep a horse, and maintain a family, without extraneous support in such places, is to desire him to feed on flints and grow fat on thorns and thistles. In plain terms, it is what God never ordered, and nature will not permit. But what would become of such congregations ? Who can think without a tear of all his work undone, his little flock scattered to the winds, his Sunday school broken up, his Churches melancholy signposts of decay, and the liberality of the great Societies of England, and of the Church Society of this Province, and of our various benefactors, all brought to nought. Surely heaven and earth would

witness against us if we did not try to avert such a consummation. I therefore call on you, my dear brethren, and on all the laity of this Province, to unite with me in endeavouring to avert it, and to provide for the coming difficulty. In Canada this has been partly done by commutation, here we have no such resource ; but an Endowment Fund might be begun, and I have reason to think that the Society for propagation of the Gospel would assist any Parish in which efforts of this kind were made. If an Endowment Fund were once fairly started, it would grow and would become hereafter more valuable. But I am prepared to support any measure likely to be practically useful.

And now to close with what ought to be ever nearest and dearest to our hearts, our growth in grace and our eternal interests, I earnestly exhort you to rise to a higher standard of your duty.

We must all have experienced this sad proof of the corruption of our nature in the difficulty of keeping up a real heart-felt interest in our great and perilous work. When once the stimulus given to us at our ordination has worn away, when our knowledge of human nature has afflicted us with frequent disappointments, when our physical energies have been diminished, and we feel the severity of the climate tell upon us, it is hard not to indulge in relaxation ; it is hard to maintain the same earnest spirit of prayer, the same unvarying conflict with the world and the flesh, the same persevering industry in our calling. The pressure of poverty, and the fear of losing popularity, may also in other ways tend to the decline of spiritual religion and faithful piety. I would fain do what in me lies, not forgetting I hope my own personal need of the same grace and of the same warning, to "stir you up to remembrance of the treasure committed to your charge," and to bid you "gird up the loins of your mind," and prepare each one of you for your account to God.

1. Keep before your eyes a deep and awful view of your responsibility. For this purpose, what can you do better than every year on the day or at the time of your ordination, to read with solemn prayer the Ordination Service, and submit to your own conscience, as in the presence of the Almighty, the questions then put to you by the Bishop, and demand of yourselves how you have fulfilled them? "If our heart condemn us, God is greater than our heart, and knoweth all things ;" and as our service speaks, "if it shall happen the same Church, or any member thereof, to take any hurt or

hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that must ensue."

2. Seek to have a fuller and deeper acquaintance with your Bibles. It is, I fear, one reason of the inattention of many of the laity to Sermons, that they are not made so interesting and instructive as they might be. Either they are so unreasonably long, that every one but the preacher himself secretly complains, or they are for the most part repetitions of one or two fundamental truths well known to the hearers. Variety and fulness of matter, and of interpretation of the Bible are requisite. Animation of style and manner are especially to be desired in those who address the same flock every week. And what book presents greater variety of subjects than the Bible? We find in its sacred pages, history, prophecy, miracles, precepts, promises. A scribe instructed unto the kingdom of heaven ought to be ever learning something new to give interest and animation to his discourses. It will be of no use for us to accuse the people of love of novelty when the fault lies in our own torpor. A really valuable, solid, and earnest Pastor, must win the attention of many amongst his flock. In order to an acquaintance with your Bibles, every Clergyman ought to have some knowledge of the original tongues. False interpretations and bad reading both arise from mistaking the meaning of the translation, and it is a shame for any Clergyman not to turn to his Greek Testament, and work out the passage for himself. Objections are now everywhere scattered broadcast, which ought to be met and confuted, and a great many persons think of objections secretly, which they have not always the courage to avow.

3. Endeavour also to bring your own minds into more close and entire harmony with the Catechism, the Services and Articles of the Church. A Clergyman, who knows that if he had been asked to frame a service, he would have expressed himself in terms altogether different from the Church, has yet much to learn. Christian humility would lead him at least to suspect that the fault lies in himself.

4. Endeavour to be more earnest and more useful in pastoral visiting, so as not only to please the people, which is not the first consideration, but to be of real service to them by knowing their characters, gaining their respect and confidence, and ministering to their spiritual wants. Those wants they are not always conscious of themselves; and there are those who turn a deaf ear to instruction. But we must deliver our own souls,

and if we neglect what is within our power, their blood will be required at our hands.

5. Amidst the many controversies and excitements of the day, always have some one book on hand which is devoted solely to practical sober piety, composed in some past age. Thus you will preserve yourself from dwelling too much on present evils or dangers, and your mind will preserve its balance.

6. If the necessities of the times enforce on some of you attention to secular business, remember that this is only a necessity, not a general duty, and that it is a snare and temptation to the soul. A Clergyman might as well be a banker, or an auctioneer, as a farmer, if his whole mind be given to farming. If his necessities require it, he must attend to such things; but as little as possible, not as other men do, as a pursuit, nor with their zest and interest. The Church is our farm, and the souls of men our harvest; as a pursuit, all else is an impertinence and a mistake.

7. Be especially zealous in training the young. In proportion to our difficulties in respect to Parish Schools, of which we are all painfully sensible, our duty becomes more necessary to attend to Sunday Scholars, and not only to teach them religion in general, but to put them in mind to be "sober-minded, to be subject to principalities and powers, to obey magistrates, to speak evil of no man, to be no brawlers, to count their own masters worthy of all honour, to adorn themselves in modest apparel with shamefacedness and sobriety." Such were St. Paul's injunctions, and they are equally binding now. We should also teach them to use and love their Prayer Books, and that the question between members of the Church of England and others is no mere matter of taste, whim or caprice, but involves deep substantial grounds of truth, requiring knowledge and discrimination; and to teach them effectually you should yourselves set an example of dutifulness and charity towards each other, for otherwise they will neglect your teaching and follow your example.

8. Even little proprieties and decencies due to the House of God are indications of that reverential tone of mind which becomes the ambassador of the King of Kings, and a slovenly ill-kept Church is far from being an indication of spirituality and holiness of heart.

9. But above all, my beloved brethren, be mindful of your end. We have been spared to meet at this visitation without those immediate tokens of God's chastening hand which on two former occasions deprived us of the services of two of our

valued brethren. But the summons may be nigh when we know it not, and it is not only possible but probable that we may not all meet together in this house of prayer for another visitation. If this should be so, whether the stroke fall on him who now addresses you, or on you my charge, may no self-deceit or worldly compliances, no indolence or backsliding, destroy our work, and unfit us for the awful presence of our God! May the realities of another world be ever before our eyes, and may we "judge ourselves that we may not be judged!" May we be more considerate and tender of the reputation of each other, not speaking evil of each other publicly or secretly, but comforting, encouraging, and building each other up in our most holy faith. May our Parishes be full of the spirit of love and kindness, and each pastor be an ensample to the flock "in word, in conversation, in patience, and in purity." May our temperance and "moderation be known unto all men." Thus when the chief Shepherd shall appear, we shall not be ashamed to meet him at his coming. "Meditate on these things, give yourselves wholly to them, that your profiting may appear unto all." Amen.
